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By JOHN C. BUNDY

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SPECIAL NOTICES

CHICAGO, ILL., Saturday, May 3, 1883.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old Subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN ADVANCE.

Dr. Samuel Watson's Communication.

For no one in the Spiritualist ranks have we a more profound and tender regard than for our old friend Samuel Watson; his warm heart, strong intellect and magnificent physique have made him a marked man for the past half century, and his seventy years sit lightly on his shoulders. His frankness and receptivity to facts were well known, and we are all glad to recall the calm and judicious temper when his views have at times been critically analyzed and to some extent antagonized by the JOURNAL. These differences have been wholly of a friendly nature and neither has a less respect for the other on account of differences. Hence we all like more willingly promulgation of some somewhat up-to-date communication to be found on the third page of this number.

Dr. Watson's letter it will be seen was inspired by the address of Prof. Kiddle at the Anniversary celebration in New York, and our extempore remarks following, as reported in the JOURNAL of the 14th GIL. We will take up some of the points of Dr. Watson's letter in the order he makes them. He quotes Prof. Kiddle as follows:

"Recently the well known medium, Mrs. Miller, has been exposed, and the Rev. Dr. Watson has been compelled to write a vindication, as Alfred Wallace was obliged to do in England in relation to Miss Wood; and as several of us have done in justice to others here. And this injudicious course of certain Spiritualists in rashly condemning some of the strongest and best mediums in the country has, I think, been injurious to the progress

Prof. Kiddle's use of the word "indication" is unfortunate; the letter of Prof. Wallace to *Light* and Dr. Watson's concerning Mrs. Miller were no more "indications" than are proofs of good deeds adduced in favor of a person charged with *forgery*, theft or other crime; they do not disprove the offense charged. And so far as Prof. Wallace's "vindication" is concerned, it did not command the respect or approval of a single English Spiritualist prominent as an author, writer or lecturer. It was a mistake to make the mistake lay in accepting as a basis for his statements, evidence which no lawyer or person accustomed to sifting human testimony would have considered good. His data being defective, his conclusions and generalizations

are of little value. The inconsequential character of his "vindication" is forcibly illustrated by the fact that, in the end, he himself, who, recognizing the justness of the position, taken by those whom Prof. Wallace antagonizes, has cheerfully acceded to their wishes and given way under the conditions requested, is constantly sitting outside the cabinet door, waiting for a chance to re-engage them with complete success. The "vindications" by Prof. Kiddie and others of the notoriously immoral and vile creature known as "Theodore Roosevelt," the "Mrs. Lillard," have fallen far below the American realist; people; they receive about the same respect as does Prof. Kiddie's unfortunate book wherein Shakespeare speaks of himself as "a little more than human." The "vindications" of Byron, St. Peter and the formidable array of historical characters are made to parade; a book which has caused the mass of intelligent Englishmen to sigh and brought forth the following aptly expressive remark: "More than any other ever published. With all due respect to Prof. Kiddie, for whose private character we have the highest regard, we do not think it highly probable that he will be asked to upon the occasion of the anniversary celebration to characterize as 'injudicious'."

the course of thousands of people equally intelligent and honest as himself, who were Spiritualists and familiar with the phenomena years before he knew aught of it; and to speak of them as "rascally condemning some of the strongest and best mediums in the country?"—is a grossly unjust and uncharitable imputation, and a gross violation of the unimpeachable principle of a fair trial to follow him, in defense of those whom he

Henry Slade has Another Experience.

taste but unfair? We are willing to grant that in his real Proff. Kiddle had overlooked this view of the matter and intended no breach of good manners; but that does not alter the fact. Dr. Watson will do well to know just what he asserts to before he puts his judgment on record, otherwise he will find himself in the predicament of the Dutch Justice "out West," who after hearing the evidence of the plaintiff gave him a judgment, but, consenting to hear the defendant, decided in his favor also.

Dr. Watson quotes from our remarks in New York, as reported in the JOURNAL, as follows:

"Mrs. Miller is a medium for genuine, marked and distinct phenomena. That she is a medium for materialization, for slate writing and for other phases, there is no reasonable doubt."

And says: ♦

Well, I think this is the strongest endorsement I have ever seen you give to any materializing medium, and I would not endorse it as "the best in the world" for

We thank our good brother for his expressions of appreciation. We know he honestly meant it; he shall strive always to merit a continuance of his confidence in our judgment and feel sure that what we are about to add, though just, will lessen his pleasure in the case cited, will strengthen his resolution for the future to keep his hands above all things. Our valued correspondent who reported the New York meeting, got our remarks as quoted above somewhat mixed, and as the report was published in the *JOURNAL*, before our return home, there was no opportunity for correction. The following is a slight variation made by the reporter making an important difference. What we did say was: "Mrs. Miller is a medium for genuine, marked and distinct phenomena. That she is a medium for materialization is *probable*; but she is not a medium for independent slate-writing, and for other phenomena of the

possible doubt." We could not in the nature of the case speak of all the possible worlds.

ones witnessed in her presence with equal confidence. The evidence oral and written upon which our judgment is formed in this case, as in all others, depends for its value upon the character of the witnesses and the witnesses. A person may possess good or even superior abilities and yet be embarrassed by the conditions of observation so as to render him an incompetent judge of what he sees. He may be a person of a conspiring nature, or a person of a conspiring place the witness at a disadvantage. Subjective influences, expectant attitude, psychological influences; any one of these in connection with a dimly lighted room, a modification of the point of view, and noises drowned by "music" or "recitation," may destroy the competency of a witness however truthful he may be. Again the character of the manifestations can only be intelligently judged upon by a student of evidence after he has seen the evidence in its own setting. The cases of the same seance. Now in Mrs. Miller's case this testimony is widely conflicting. When witnesses equally honest and experienced reach entirely different conclusions, and when the same witnesses, under the same seance certain form materializations occurred, while other witnesses equally as well grounded in their knowledge of spirit communication and probably fully as competent, demonstrated, what is the value of the testimony to one desiring, without bias and in a judicial frame of mind, to reach the absolute truth by a study of the history of such a seance? Very little indeed. And this has occurred upon the same seance. The same whole trouble rests in the conditions under which the manifestations are given. When Mrs. Miller will follow the example in Miss Wood and sit outside of the cabinet in full view of the seance, and the conditions precluding the aid of confederates, and the reforms are seen by Mr. Webster or any other equally veracious witness, we shall be most happy to publish the fact and say there can be no "possible" doubt; but until then we can only say that the evidence is a very poor medium for form-materialization.

We recall the fact that when in Denver in the summer of 1881, the Millers were asked repeatedly to give us an opportunity to witness the materialization of the "mediums." This was emphasized by the voluntary importunities of some of their most devoted friends; but by falsifying and equivocating the Millers deceived and finally avoided compliance. We were disappointed, but we were not one of those so full of confidence in the genuineness of the materializations at that time, have since learned by sad experience that Mrs. Miller has grossly deceived them; and we are not surprised that they have stood against their own attempts to discredit her, and their testimony cannot be shaken. While this does not disprove her mediumship or form-materialization, it does prove that the "mediums" are not to be trusted in the use of such conditions as shall place it beyond the power of the medium to trick.

The manifestations occurring in Mrs. Miller's presence are no doubt convincing to those who are not prejudiced against her, but to disprove them; we only say they will not make a record which will entirely convince those who do not see them, and hence their publication of little value in spreading a belief in the genuineness of the "mediums."

Dr. Watson said if he can induce Mr. Mil-

Henry Slade has Another Experience.

Said an able and eloquent preacher to us a short time since: "I am not a Spiritualist until I hear its opponents begin to describe how the manifestations are done, and then the total inadequacy of the explanations and the dense ignorance of these opponents make me think the phenomena are quite likely of 'spirit' origin." This minister's experience is no doubt that of many others, and it is brought forcibly to mind by an account in the *Iowa State Register* of Des Moines, of the 12th ult., wherein an alleged exposé of Henry Slade is set forth most convincingly—to those who know nothing of the phenomena.

It seems that Slide in his travels, visited the smart little town of Walnut, Pottawattamie County, in the extreme western part of Iowa, where as usual he offered his services to the people as a medium for independent slave-writing. He reached the town on Thursday and had callers on the following days. On Sunday the Pastor of the Presbyterian Church, Rev. R. E. Flickenger, enlightened the citizens of Walnut as to God's views of such people as mediums. Evidently his God is of the true blue, old-fashioned Presbyterian pattern and don't believe in

the supper communion. The leaves of the Wednesday following, it having been generally ascertained that the weather would be favorable, when the *Egloga* corresponded to the series as "Mr. John Morgan and Patrick MacBride," both men of large, stout build and cheerful for the work, were engaged to take the part of the "Dover's secret air." Thilly, in having the character of the *performant*, was to be celebrated by Mr. Henry, who had visited the same place and witnessed it some half a dozen times, seated themselves at the table nearest the stove very soon placed the organ's breast to the right of the *performant*, and the *performant* began to play the *secret air* which was heard, Morgan seated himself at the table, saying, "I want to see these staves." After a contest with Sledge for their possession, the staves were carried off by the *performant* and the *performant* was seated at the table and began to play the *secret air*, making in five or six minutes, and signifying the *performant* in the following manner:

"Before Mr. Morgan seized them (the slates) there had not elapsed for the pencil—if it was doing the work—to have written, at most, more than three or four words; yet, on examination, the inside surface of one slate was written upon entire, and had a signature attached, thus making it evident that these slates had been prepared beforehand."

The bungling manner in which the affair was conducted shows the gross ignorance of the parties concerned. We do not deprecate their desire for the truth, but their methods. As the case now stands they can never convince any one at all familiar with these phenomena, that there is not doubt as to Slade's guilt. The slates should have been seized and examined before the writing began. Assuming that Slade was honest and had not prepared the slates beforehand, he made a grievous mistake in offering any resistance when Morgan grabbed them. Had he quietly

allowed the man possession, it would have been much better for him.

We do not propose any defense of Mr. Slade, and we do not object to his writing; we simply say that we do not think it wise to publish any article that the widest exposure would do him good. Had it been conducted by Spiritualists, familiar with genuine phenomena and experts in detecting the fraudulent, there would have been conclusive proof one way or the other, as if now slanders it is "drawn." It is understood that Mr. Slade has been with the mediums and got genuine independent slates, and is writing under conditions precluding all question of doubt. The editor of the *Journal* has got writing with Slade on his own marked slates, which were never out of his hands. He has been with him several times, and in every experiment or trance must stand on his own merits, and we are safe in saying that, whatever may be the real facts as to the alleged crookedness, at Walnut, the citizens of that place can learn, and through the *Journal*, that independent slate-writing is a fact.

For the benefit of investigators we repeat what we have often said before in the JOURNAL: When investigating the slate-writing phenomenon, never allow hinged slates to be used; use your own slates when practicable, and never let them out of your sight. When the medium's slates are used, examine them carefully beforehand, wipe them and then watch them closely, never allowing your attention to be distracted from them for an instant upon any pretext whatever. See to it that there are no other slates within reach of the medium, never allow one slate or set of slates to be changed for another without the same precautions as at first.

The American Kindergarten Society have established a depot for the sale of American kindergarten material, at 23 West Union square, New York. Also such articles as are most valuable for the entertainment of children—books, pictures and all appliances necessary for kindergarten, primary and home schools.

Heresy.

Waxes upon the foreign news a statement of which there is a sort of a general consensus rushing through Bohemia, and that the Roman Catholic clergy are becoming alarmed at it. The Bishop of Bohemia has declared it to be heretical to hold the belief that there may be communication between spirits in the purgatory state out of the form. What the effect of this declaration will be, I do not say, without better knowledge of the intellectual grade of the people, which furnishes generally a pretty exact measure of the power of the clergy. In Ireland the priest can and does do things he would not do elsewhere. The general incredulity and sacredness of the priest would be a poor protection to one who should try to stop a fight by belaboring both parties, while in Ireland both combatants would take their beating submissively. But where does the "heresy" come from? The priests, and records are full of the signs of the appearance of the general regards vivis as revolutions, at least when the visions appear Catholic teachings, has never, so far as we know, declared against Spiritualism in some form. In the "Lives of the Saints," their best known classic, nearly all the saints are reported to have been "spiritual" and to-day are recorded without dissent. Spiritualism can rightfully declare a belief to be heretical, which has never been condemned by Pope or Conclave, and is so fully sustained by the "traditions" they are so fond of appealing to. We should not be surprised to find that the priests would like to have more than knowledge, or the presence, safely, on the ignorance of his people.

One thing is sure: If those who receive Spiritualism as true are not heretics now, they will grow into heresy very rapidly, the more they are imbued with the doctrine of the revenues of the Church. A man who receives a message from his father, stating that all is well with him, is not likely to pay money for masses to get him out of purgatory. But if he receives a message from his spirits who return that no one can remove the penalty of another's sin, is very likely to neglect to purchase indulgences; it is not at all impossible that he will become somewhat of a heretic, and, as far as material aid goes, he is almost certain to do what the priests would call an illud. What is the priest to live on, if the masses are not thought? Where shall the money come from, if the masses are not thought? If the Government or State or State pay for their afterbirth? Incidentally Spiritualism, from the priestly standpoint, if not itself heretical is certain to be the parent of heresies most dangerous to the Church, and to the souls of men. They will do all they can to stop its progress.

But, after all, the question that comes first, which tens of thousands in all parts of the world are asking, is: Is Spiritualism true? Is it a fact that the spirits of the so-called dead return? Once settled that, all the rest will take care of itself and theory of "heresy" will soon prove a mere *brutum fulmen*. In a country like ours where the duty of individual judgment is so generally taught, so universally practiced, preachers can do nothing, if they cannot disprove the facts, and they mostly ignore them—it is easiest and safest. An occasional sneer at the foolishness of Spiritualism may be allowed—for no one can answer a sneer, but argument or flat denial is dangerous. Spiritualists are too well armed with incontrovertible facts and inevitable deductions to shrink from any attack.

But without either hope or argument for a priest to expect to stop the spread of Spiritualism, simply proclaiming his "divine right" to think for his flock, is supremely foolish. Only, especially in the case of the "divine" words of the legend of the English king, "anoints—the story is familiar enough. Put up by his belief in his "divine right" to order all manner of things, he essayed to change the usage of the sea, and placing his feet on the waves, did not know that the waves could rise, only to return with added force. Again the waves retreated, as if frightened at their temerity, but still when they returned, more aggressive than before, he was obliged to retreat if he would escape from a most dangerous position. If he had not been so foolish, he would have seen the consequences. So those who attack Spiritualism will find. Height of station and belief in the authority of the Church may cause a few, here and there, but not the masses, to follow. The masses will follow only where the hierarchs be silent or less fervent. Men and women will be continually asking, "Which is the greater religion, to deny or doubt well demonstrated facts, a religion taught by all the phenomena of nature, or to believe in things which will be proven by the facts, and which are reaching only sneers at these facts, and denies our right to judge unless we judge as they direct? Where did the priest, the Church, get their authority to settle anything? Can they settle anything opposite to the facts? Can they settle anything which the laws man cannot alter or corrupt—the laws of nature?" When men get to asking such questions as these, the cry of heresy will appear on all no one. Men will consider themselves as

So the scientist may shout "deusion" and the priest denounce our faith as "heresy." We can afford to laugh at the ignorance of the one and the impudence of the other, while we watch the wave rising higher and higher—a wave no word of man can stop. And which surely will overtop and sweep away all "refuges of lies."

Protection—When Worthy of It

The leading article in a recent issue of the *Banner* is entitled, "Protect the Mediums from the Future," its beginning, "Mediums should study at least as much as the sciences, development, so as to be able to present, in the most convincing manner, and with the most impressive effect, both the phenomena and the philosophic truths of Spiritualism." It is exactly what the *Banner* has long contended for, i. e., provided all frauds are eliminated from the "study" part. Later in the article adds: "It being perfectly understood that the mediums themselves shall as thoroughly prepare themselves for the high work as their native countrymen for the warrant; and then the question arises how should they be treated? how should they be treated?" To this we note that if the understanding mentioned in the article as "being understood" is not based out from the ground of all deception and fraud, but is based on deal with and treated quite differently from where the reverse is the case; that is, where the "perfect understanding" is not so carried

The article in question also remarks that mediums should cultivate "sincerity, simplicity, sweetness of thought," etc.; which likewise well and very fair, if carried out. What has the *Banner* to say about it? Why not reply that all this is carried out? Why not reply that it is not? See the point at issue. The purpose of the article is to tell the mediums by confounding and confusing language as through those means cast edium upon the class of Spiritualists, who persist in drawing the line to the fact that the *Banner* and its allies are not Spiritualists. The purpose of the question, and by all means, seeking to see if we can apologize for and "protect" those who, falsely calling it mediumship, "study to attain the utmost possible development" in ledger and bookkeeping, and the use of masks and grotesque figures, sword and dagger, and "their native capacities will warrant." And this has been proved time and again to have been perpetrated by those whom the *Banner* insists on defending as true mediums who

It is useless to say, as the article does, "I seek the destruction of the mediumistic office is to seek the overthrow of Spiritualism as an argument in its own favor. If Spiritualism could be overthrown it would be the falsehood in mediumship which the *Barnes* protects, condones and defends."

Lyman C. Howe at 55 S. Ada St.

Last Sunday morning Mr. Howe lectured on "Leverage as a Factor in Reform." He analyzed, carefully and critically, leverage as a factor in the world. In life, explaining its indispensable utility in the attainment of all our purposes, he showed the various ways in which the mechanical world, the lever traced the leverage that can be gained in moral actions, by making a right use of the physical and intellectual powers that each of us possesses; the potent influence exerted by the wonderful leverage that has been placed in the hands of early agitators of reform; graphically portrayed the rapid increasing influence of liberal thought, until the leverage thereof as manifested in Spiritualism has become a factor of sufficient power to alter the face of the world; and, finally, he gained by the passions when they reign supreme, dominating the peace, happiness and health of mankind; presented in vivid language the wonderful efficacy that the lever gains by developing the spiritual nature, and on humanity; alluded to the leverage of the good and the leverage of evil, and contrasted the two, showing how the former elevated the soul, and the latter degraded it; referred to the reign of law in all things—the leverage of law could not be resisted; and, finally, he said that all things as a lever, for if any thing could not be resisted, it might as well be termed a lever. If God is termed as Godless—without a God, that would be an impossibility; defined free agency even as existing in the domain of law, the free-domin claimant is not as real as the human machine; illustrated the awakening of the sleeping giant, the power of the emotions of divine laws, and portrayed in every language that age of the world when every thought, word, action and deed will be a lever in promoting the happiness and prosperity of the world. The lecture was eminently successful, and the audience was very liberal. Long may Lyman C. Howe live to find the nearest investigator after truth!

THE JOURNAL has received from Fred L. Allen, the popular and efficient Secretary of the Illinois Press Association, a copy of the proceedings of the annual meeting held in this city in February. This pamphlet of nearly sixty pages is a model in its way, and, as the editor of the *Journal* has said, is one of the *Scintille* offered by Pontiac, where the work was gotten out under the personal supervision of Mr. Allen, who not only finds time to write, but also to edit the paper and to grow rich out of it, but to attend to the needs of the public matters in the State. If the young man don't break his constitution he is in a fair way to have a hand in running the United States. He has been in California to recruit his health which has been injured by his arduous labors. We heartily commend him to the special attention of the readers of the JOURNAL as he may meet and trade with some of our friends.

Dr. Crowell has an interesting article on another page under the heading "About Certain Mysterious Phenomena." The JOURNAL hopes his closing suggestions will be heeded and thus accomplish the object the writer

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For sale, wholesale and retail, by the RELIGIO-PHILOLOGICAL PUBLISHING HOUSE, Chicago.

GENERAL NOTES.

Notices of Meetings, movements of Lecturers and Mediums, and other items of interest, for this column are solicited, but as the paper goes to press Tuesday, notices for the following week must be in our hands.

C. K. Watkins is at present at East Saginaw, Mich.

Mrs. L. Barnard would like to make engagements for May. Address her at 170 Broadway, Chelsea, Mass.

C. H. Lynn will lecture in Brooklyn, N. Y., during May. He will respond to calls in the West until the middle of July.

Dr. S. J. Dickson has taken a trip to Iowa for recreation. He will return soon, and will then engage rooms in another part of the city.

The story of a "haunted Farm house," republished on the second page of this issue, is not vouched for as true by the JOURNAL.

Chevalier Sebastiano Penzi of Italy, in a letter dated the 16th ult., says: "Your paper is one of my great consolations. I feel that you are an earnest and honest seeker of truth."

Susan M. Shaw, daughter of Mrs. Jane Shaw and sister of the lamented May, was called suddenly to spirit life on the evening of the 1st. The immediate cause of her death was heart disease.

Mr. George A. Fuller will lecture May 13th at Manchester, N. H., and the 20th and 27th at Worcester, Mass. For engagements he may be addressed at his home, Dover, Mass.

The Free Thinkers' annual convention has been appointed to be held in Corinthian Academy, Rochester, N. Y., commencing on the 3rd day of August next, and to remain in session five days.

Nellie L. Davis will be in New England for three months, and will answer calls to lecture in New Hampshire and Massachusetts. Her address is 485 1/2 Tremont street, Boston.

Mrs. Lou Wilson-Porter, the medium, has removed to 423 West Lake St. She will give public sances Wednesday and Sunday evenings, and private sittings each day, except Sunday afternoons.

New York readers of the JOURNAL who buy the paper at the news stands, sometimes complain that the supply is exhausted before they can secure a copy. This can be obviated by an arrangement with any newsdealer to keep a copy or by subscribing directly at the office. The JOURNAL is sent in New York by the American News Co., Brentano, and Isaac C. Tyson, whose stand at 745 Sixth Avenue, is convenient for many of our readers, and by other dealers. Any newsdealer will gladly supply regular customers on application. This last remark applies to all other cities as well as New York.

H. H. Brown has been re-engaged at Ashtabula, Ohio, and will speak there Sundays, May 13th and 12th. Correspondents please address him there until May 15th. Mr. Brown has made the following camp meeting engagements: Lake Pleasant, Aug. 5th and 6th, Onset Bay, Aug. 10th, Nesquehoning, Aug. 16th to 22nd, inclusive. He has engaged also to attend Queen City Park and Lake Superior camps, dates not yet determined. He can make engagements elsewhere between Aug. 10th and 16th. Address him as above for these dates or Sundays in July.

A new cure has been discovered for talking and erasing horses by the application of electricity. A gentleman of Baltimore county, who has a horse subject to balking, placed an electric battery, with an induction coil, in his buggy, and ran the wires to the horse's bit and crupper, and as soon as the horse came to a standstill the current was turned on, and after the horse was relieved of his shock he proceeded without showing any disposition whatever to balk. The same application was successfully made to a horse which indulged in erasing, whereof he was soon cured through the unpleasantness of an electric shock.

Several persons have sent us copies of a late New York Tribune, containing a quite complete history of the rogue, "Rev. Dr." Monck, requesting us to copy it into the JOURNAL. As we warned the public against this man long before the secular press began to find him out, we can only regret that we should have more space to him at present. But we are very glad to hear our friends send us newspaper accounts of this and all similar cases as well as accounts of genuine phenomena and matters of interest to our readers. If not used the accounts are carefully filed in a reference book.

A negro died in the Louisville City Hospital recently from superstitious terror, as the medical attendants believe. To be sure, his physical condition was not good, but he could easily have been cured, in their opinion, except for his conviction that he was about to die. He did not tell in what way his fate was revealed to him, but he was not to be convinced that it could be averted. After four days in the hospital, during which he was able to walk around, he announced that his time had come, and lying down upon the floor, died almost instantly. "Scared to death," is the verdict of the doctors.

The Harbinger of Light, Australia, says: "The subject of mediumship, and more especially professional mediumship, is exciting considerable attention in London at the present time. Opinions are divided as to the advisability of contemplating or discountenancing professional media; but there seems to be a consensus of opinions as to the necessity of demanding more stringent conditions than are usually adopted in connection with persons professing to be mediums for the production of physical phenomena, spiritism, and who are peculiarly interested in the evolution of such phenomena."

Advices from Paris inform us that Mr. and Mrs. H. J. Horn will return home this month. We shall hope to see them during summer.

Dr. J. K. Bailey gave a private lecture at South Chicago, last Sunday evening. The friends there were much interested. He goes from here to Mendoza, Ill., where he lectures next Saturday and Sunday.

The examination of the president and treasurer (clergymen) of the Augustinian society of Lawrence, Mass., which recently failed with liabilities to 700 depositors of \$200,000, has been begun in the insolvency court, and elicited admissions of the most dense ignorance of the affairs of the society and of business methods in general.

The late Francis H. Street of the New York Herald, though one of the founders of a Baptist church, and superintendent of a Sunday school, is not regarded by the Boston Herald, Baptist, as a man whose influence can be commended, in view of the demoralization to youth produced by the Herald's "flashy stories."

Mrs. Bell, wife of Mr. Bell of Telephone fame, is a woman whose acquaintance is worth cultivating. She can say, with truth, "My face is my fortune, sir," and can also add that it is the cause of other people's fortunes. She is a beautiful woman, and Mr. Bell, falling in love with her pretty face, married her, although she was deaf and dumb. It was while experimenting with an autophone for his wife's use that he discovered the principle of the telephone. Bell is now worth \$600,000. The leading portrait painter in Washington once saw his picture of Mrs. Bell. A portrait of the lady which he had painted and placed on exhibition attracted so much attention that the unknown artist suddenly became prominent, and ordered a portrait on him until he now has more than he can fill.

Business Notices.

Advices and gentlemen of refinement, Mr. Price's Uplage Perfumes are in great favor, having won popularity and durability.

REUBEN TITZEL lectures on subjects pertaining to general reform and the science of spiritualism. Address: Germania, Telegraphic address, Cyprien, P. O. address, Berlin Heights, Ohio.

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SEALED LETTERS received by R. W. Flint, No. 127 Broadway, N. Y. Terms: \$2 and three cent postage stamps. Money refunded if not answered, sent for explanatory circular.

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CHEAP REPAIRS OF PILLS.

Passed to Spirit-Life.

Passed to spirit life: Mrs. J. B. Smith, 1000 Ave. A, New York, died May 10th, 1883, aged 70 years. She was a native of New York, and was married to Mr. J. B. Smith, who died May 10th, 1883, aged 70 years. She was a native of New York, and was married to Mr. J. B. Smith, who died May 10th, 1883, aged 70 years.

At least 100,000, No. 11 Broad Street, New York, died May 10th, 1883, aged 70 years. She was a native of New York, and was married to Mr. J. B. Smith, who died May 10th, 1883, aged 70 years. She was a native of New York, and was married to Mr. J. B. Smith, who died May 10th, 1883, aged 70 years.

THE FIRST SPIRIT OF SPIRITUALITY holds services at 1000 Ave. A, New York, every Sunday, May 10th, 1883, at 10:00 A. M. and 8:00 P. M. The services are free of charge, and are open to all. The services are free of charge, and are open to all.

Speakers for the Lake Pleasant Camp Meeting for 1883. Dr. J. B. Smith, 1000 Ave. A, New York, died May 10th, 1883, aged 70 years. She was a native of New York, and was married to Mr. J. B. Smith, who died May 10th, 1883, aged 70 years. She was a native of New York, and was married to Mr. J. B. Smith, who died May 10th, 1883, aged 70 years.

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